



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## THE MONOGRAPH OF THE COMMUNITY.<sup>1</sup>

IN a former paper<sup>2</sup> it has been shown that the problems presented by the family can be studied to best advantage in the home. The status of wife, children, and elders; the economic habits; the morals and customs of daily life—these and similar matters should be investigated from a position within the circle of the home itself. Again<sup>3</sup> it was claimed that, if a satisfactory statement is to be had of the various questions pertaining to trade organization, division of labor, the relations between employer and employed, scales of wages and prices, adjustment of grievances, etc., etc., the conditions prevailing within the walls of the factory and the workshop may not be overlooked. But with still greater emphasis must it be insisted that the inner nature of the problems of population, immigration, emigration, size of property holdings, centralization of industry, etc., cannot be fully comprehended without a careful study of the individual community.<sup>4</sup> There lies here a most promising field of research for those who desire to examine closely the fundamental factors of associate life before it has assumed more complex forms; and it is to promote and guide inquiry in this direction that, together with the schedule for the monograph of the family and that for the monograph of the workshop, the schedule for the monograph of the community has been prepared.

However indispensable to the value of the first and the second of the three monographs above mentioned a uniform outline, or schedule, of methods and subjects of investigation may be, it is, if possible, still more necessary to the value of the monograph of the community. The field of phenomena to be observed is larger; the phenomena themselves are of greater complexity and variety. If the investigators of different communities do not confine their labors to the general limits of a uniform outline, their respective researches will take as many

<sup>1</sup>From the original article by M. CHEYSSON in *La Réforme sociale* of December 16, 1896. Translated for the AMERICAN JOURNAL OF SOCIOLOGY by RALPH G. KIMBLE.

<sup>2</sup>See this JOURNAL, Vol. II, pp. 662 ff.

<sup>3</sup>See *La Réforme sociale*, December 1, 1896.

<sup>4</sup>The word "community" used here and elsewhere in this article is the French *commune* somewhat broadly and adaptively translated.

different directions as there are different personalities among themselves. There could only result from such a course a number of isolated studies possessing a certain value as independent products, but quite incapable of being compared with each other in such manner as to furnish a basis for trustworthy induction. But if the investigators follow a uniform schedule, these local monographs, each preserving its individual flavor, will have been cast in a common mold, and will therefore be comparable with each other. They will readily lend themselves to fruitful coördinations, and thus furnish ground for general conclusions by which the true significance of seemingly aberrant phenomena may be more readily determined.

The schedule for the monograph of the family was given by Le Play himself. But in the absence of a schedule especially adapted to the purposes of the monograph of the workshop, the present writer was emboldened to take the initiative in proposing one designed to supply the deficiency. Like conditions have led him to make the attempt to perform a like service for the monograph of the community. The schedule presented below has already been submitted to several learned societies and has been encouragingly received.<sup>1</sup> Partly because of the nature of these receptions it is again submitted in this place, not as a finished thing, but as a rough outline, criticism upon which is earnestly requested from all who believe in the real value of such researches.

Before giving the full text of the schedule it may be well to put before the reader a brief outline of its main features. A short but comprehensive survey of a community's past is of great advantage in enabling one to gain a thorough understanding of its present. In confining oneself too closely to the present there is a certain danger of missing the historical and logical relations of facts, and of mistaking for fortuitous accidents phenomena having a legitimate origin in conditions prevalent in former days. Hence the advisability of prefacing the monograph proper by a historical introduction embracing the following chapters: (1) *General history*.—Here is set forth whatever is of historical interest in the part which the community in question has played in the great movements of the national life. (2) *Demographic*

<sup>1</sup>In 1896 the Société des Agriculteurs de France, after making a thorough examination of M. Cheysson's schedule, approved it and offered a prize of a thousand francs to be given to the author of the best monograph prepared under the specifications of the schedule during the year. For a full report of the results of the contest thus instituted see the article by M. Cheysson, himself the secretary of the awarding committee, in *La Réforme sociale* of August 16 and September 1, 1897.

*history*.—Under this head are described the chief facts concerning the population of the community in the past, noting carefully deaths, marriages, births (legitimate and illegitimate), together with the force and direction of the currents of migration. Wherever feasible, an attempt should be made to state the causes of variations in these phenomena. (3) *Economic history*.—This should include, for the period covered, an account of the changes in the distribution of wealth, in the methods of developing and exploiting natural resources, and a record of the price fluctuations of the principal commodities produced by the community. (4) *Social history*.—This chapter affords a brief summary of the transformations wrought in the conditions of rural life and in the people's customs, habits, and standards of living.

Following the historical introduction, which will be more or less exhaustive according to the personal inclinations of the student and the quantity of material at his command, comes the monograph itself—a detailed account of the actual present condition of the community. Here will be met for the second time the majority of the problems first encountered in the preliminary survey; but instead of passing them before the mind in rapid review, and with a minimum of attention, they are now made the objects of minute and prolonged investigation based upon the student's personal observation of men and things as they exist in the community in question.

After having surveyed the past in the introduction, and taken an inventory of the present in the body of the monograph, the author may, if he desires, add a sort of epilogue to his work in the shape of a last chapter, in which he can set forth the general conclusions to which he has come as a result of his studies, present his suggestions as to the proper remedies for the evils he may have discovered, and prescribe the reforms which in his judgment would conduce to the peace and prosperity of the community. He may even go farther, if he feels so inclined, and hazard whatever prophecy concerning the future may seem to him warranted by the circumstances of the case.

THE SCHEDULE: *Historical introduction*.—1. *General history of the community*.—2. *Demographic history*.—Births: legitimate, illegitimate. Marriages.—Deaths.—Movement of population.—Emigration, immigration.—Distribution by occupation.—3. *Economic history*.—Division of property.—Methods of cultivation.—Particular usages.—Crops cultivated.—Distribution of crops.—Cleared lands.—Price of land.—Rents.—Price of commodities.—Difficulties besetting agricultural production.—Markets.—Mode of marketing products.—Agricultural associations.—4. *Social history*.—

Characteristics of food, clothing, and shelter.—Morals.—Habits of thrift.—Intemperance.—Indigent members of the community, methods of dealing with.—Charitable institutions.—Societies for mutual aid and improvement.

*Analysis of present conditions of the community.*—1. *Physical description.*—Situation, climate, soil, moisture.—Means of access to community.—2. *The population.*—Distribution according to age, sex, occupation, and civil status.—3. *Emigration and immigration.*—Currents of emigration; their causes; their direction; their results; do the emigrants return to the community?—Currents of immigration; are they intermittent, periodic, or constant?—4. *Division of property.*—Enumeration of holdings classified as to size.—Ease and frequency with which property ownership is transferred from one person to another.—Sales and executions.—Property held in common.—5. *Methods of management and operation, i. e.,* renting, "on shares," cash, etc.—6. *Different crops cultivated by the population.*—7. *Instruction in agriculture.*—Experiment stations.—Agricultural conferences, etc.—8. *Local industries, i. e.,* other than agriculture.—9. *Methods of remunerating labor.*—Payment in money, in kind, variations in methods due to differing seasons, occupations, etc.—Scarcity or abundance of day labor.—10. *Conditions of the agricultural population* with regard to food, clothing, shelter, etc., of the various classes.—11. *Economic rewards.*—Price of agricultural products and of supplies needed by the population; general economic conditions.—12. *Agricultural associations* of various kinds; for production and sale of products, purchase of supplies, etc.—13. *Frugality and provident habits.*—Institutions for the promotion of thrift and economy.—14. *Methods and means of caring for the dependent, defective, and delinquent members of the community.*—15. *Religious and ethical status of the population*—moral ideals and characteristics.—16. Relations of each class in the community to the others, *i. e.,* between landowners and tenants, the poor and the wealthy, etc.—General welfare of the community and its probable future.

At first thought this schedule may seem somewhat too ambitious. Its proportions are vast, its divisions are vague; but with regard to the divisions, it may be noted that in any given instance they will not all be of equal importance. The schedule, with its divisions, might be likened to an *escritoire* with its numerous drawers and pigeonholes. These various compartments retain their relation to each other and to the whole, yet the user of the desk does not pretend to keep them equally well filled; he places in each only such articles as circumstances and personal convenience may dictate. So with the schedule and its divisions. The latter may retain their respective places in the outline without being put to equal use by the investigator. The characteristics of the given community and the convenience of the student will largely determine the extent to which a particular division will be used.

It was said of the monograph of the workshop that it is more difficult and complex than that of the family; but in the monograph of the community the difficulty and complexity are even more increased. The divisions become broader and less defined; but this must necessarily be so because of the wide differences of the communities for the description of which the schedule is designed to be sufficient. There is another reason for this indefiniteness. It is intended that the schedule shall be a guide, in a general way, to the investigator; it is not thought best to furnish him with an inflexible formula or with an intellectual strait-jacket; hence latitude is purposely left wherein the student is thrown upon his own resources and must exercise his discretion.

It will be clearly evident to all that, if a monograph thus made up is fully to serve the purpose for which it was designed, there must be in it no guesswork, no improvised facts. It is a task of long duration, requiring not only an actual residence on the spot, but also a most lively interest in the community and constant personal contact with all those who are able to aid one in reconstituting the past or in comprehending the present. Especially is it important that one should be in touch with the local leaders of the community, those neighborhood authorities by whose shrewd observations of both past and present one cannot profit too much. But even with such advantages it is only by dint of patient research, great perseverance, and a strenuous holding of his energies to the accomplishment of his purpose that the student will at length be enabled to gather up the scattered and tangled threads of fact and weave them into a web of consistent history, the value of which shall justify his labors.

The task is both difficult and important, but for the one who will faithfully endeavor to perform it, it will develop sources of great attraction and satisfaction. It will more than liberally reward his labors by the discoveries to which it will lead and by the new thoughts and sentiments stirred within him. The community will appear to him in a new light. The vital importance to civilization of the sturdy virtues fostered by rural life will be thrown into clearer relief. The intimate relation existing between the weal or woe of the rural community and the welfare or *ill*-fare of the whole nation of which that community forms an integral part will be more definitely revealed to him than ever before.

The rural community is an organism. It is not the ephemeral product of whim and caprice, but a living thing, whose parts, both in form and function, have come into being as manifestations of that force

whose procedure we are pleased to call evolution. A careful and painstaking study of the rural community will throw a flood of light upon both past and present. Within its narrow circle conditions have their origin which eventually give rise to momentous problems of national life. Thence flow and thither ebb those tides of social activity which determine the existence of the state and shape the destiny of a people. It is there that many of the social forces can be studied in their simplest forms and upon their most circumscribed fields of action. There, if anywhere, will it be possible to subject them to a searching analysis. By a coördinative synthesis of the results of a large number of such studies, made in accordance with a common plan, with a different community as the subject of investigation in each case, the essential characteristics of the rural community can be determined, and it can then be assigned to its proper place among the classified phenomena of associate life.

[For specimen studies of American communities see "Conditions of the Western Farms," by ARTHUR F. BENTLEY, *Johns Hopkins University Studies*, Series XI, pp. 285-370. This study is made from the economic standpoint and falls largely under the head of *economic history* and the economic subheads of the *analysis of present conditions* in Cheysson's schedule.

Another study which partially develops certain of the subheads of the schedule with reference to a given community is *An Analysis of the Social Structure of a Western Town*, by ARTHUR W. DUNN, University of Chicago Press.

In the first three chapters of Book II of SMALL AND VINCENT'S *Introduction to the Study of Society* may be found a study covering quite completely the general field covered by the schedule of M. Cheysson. In *A Catechism for Social Observation*, PROFESSOR C. R. HENDERSON presents (pp. 29-49) a study of a rural community, and the same monograph contains a schedule similar to that of Cheysson. The two schedules may be used together with profit and convenience. See also PROFESSOR HENDERSON'S *Social Elements*, Appendix, for "Directions for Local Studies."—TR.]